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MISSIONARY LINK

FOR THE

WOMAN'S

UNION MISSIONARY SOCIETY

OF

AMERICA FOR HEATHEN LANDS.



SEPTEMBER, 1880.

*Address Missionary Link, Room 41, Bible House,
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TABLE OF CONTENTS.

Foreign Department.

Letter from Miss Hook	1
Letter from Miss Marston	4
Letter from Miss Roderick	5
Letter from Miss Ghose	8
Letter from Miss Gardner	9
Letter from Miss Ward	11
Letter from Mrs. Pierson	13
Letter from Miss Fletcher	19
Letter from Hisa (a native Bible-reader)	20
Letter from Tori (a Japanese Bible-reader)	20
Letter from Mrs. Fluhart	22
Letter from Miss Dawson	23
Letter from Miss Higby	24

Home Department.

Hidden Helpers	26
The Lambertville, N. J., Auxiliary	27
The Fobes Band in Syracuse, N. Y.	28

Mission Band Department.

Contrast in Weddings	29
Worms	32
Donations	33
New Life Members	36

THE MISSIONARY LINK.

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VOL. II.

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THE communications from our Japanese scholars form a feature of this number, especially as the great event for the conversion of Japan is the subject of one letter: This is no less than the completion of the translation of the New Testament, which has been the labor of love with many devoted spirits, who realized what a gift they were unlocking to the "weary and heavy laden" in Japan.

FOREIGN DEPARTMENT.

INDIA—Calcutta.

Letter from Miss Hook.

UNION MISSIONARY CONFERENCE.

There can be no very great changes in our work to record month by month. The machinery is in very good running order, and the numbers in the schools are constantly increasing. Many indications prove the Gospel to be doing its work in the zenanas, and the homes of India are slowly but surely undergoing a change.

Once a month there is a missionary conference held in the parlors of the different churches. A business meeting of the gentlemen takes place, while the ladies in another room hold a prayer-meeting. After this come tea and talk for all, then singing and a prayer, after which a paper is read and its subject well discussed. The missionaries very generally attend, and as there is but little time at the disposal of any for social visiting, we are glad of this opportunity of cultivating mutual acquaintance and friendliness.

Here may be found members of the Church of England Mission (the C. M. S.), among whose many worthy names the new Bishop of Australia is pleasantly remembered, and with especial interest the Rev. Mr. Welland, who passed away but lately in the vigor of life and the midst of usefulness to the reward laid up for him. Several earnest hard-working Scotchmen there are connected with the General Assembly's Institution for Young Men, and with the Free Church Mission College. Dr. Duff was the instrument for founding both these institutions, where hundreds of young Hindus are daily taught. Professional men of high standing in their nation, are proud to say that they sat at the feet of Dr. Duff. Daily from him they learned about Jesus Christ, and there are instances of these precious truths accomplishing their appointed work of conversion, after having been many years silently hidden in the heart.

One baptism has recently taken place in the Free Church College, in the presence of large numbers of Hindus. Great results may be the outgrowth of such a spectacle.

The London Missionary Society has still its successors here of the revered Lacroix and Mullens, the latter, only lately from Africa, called up higher. Mrs. Mullens was a daughter of the former, and her work still lives and brings forth fruit to the glory of God in the zenanas, to which her hand among the very earliest applied the key and opened the way for the glad tidings. No wonder her books are eagerly read in these homes.

In the conference are several English Baptist missionaries,

who are working the field prepared for them by Marshman, Ward and Carey of honored memory. Then there are the younger missions of the Wesleyan and the American Methodists well represented, and with the chaplains of the English and Scotch Established Churches and the pastors of the Henry Martyn Church, we have variety enough of modes of Christian thought to give stimulus to every mind.

The subject of the last conference was "How to reach the Chinamen," of whom a large number are congregated together in one district of the city, engaged in shoemaking. Many of them have married Romish Eurasian women, and their children are growing up without any religion at all. The matter will be reported upon at the next conference.

Some explanation of Dr. Duff's connection with both institutions may be needful. At the time of the division in the Established Church in Scotland, the church in Calcutta, under the ministry of Dr. Charles Chase, resolved to abide by the Kirk, while Drs. Duff, Mackay, Ewart, Macdonald and Smith, of the College, all sympathized with the Free Church, and placed themselves under its care. There was a great stir about college property, but after a time it was settled, and both institutions have prospered and worked side by side harmoniously. The two churches also are ornaments to the city and a blessing to her people. The two pastors, Mr. Milne and Mr. Gellen, are the best of friends. Mrs. Milne conducts the ladies' prayer-meeting, and Mrs. Gellen is no less active in every good work in the parish. These all may be found at the conference.

Calcutta certainly contains enough "righteous" to save the city, but all the missionaries, a goodly number though they be, are but a slender staff to fight the battles of the Lord against Hinduism and all other evils amidst a population of some millions. Our daily prayer is that God will touch the hearts of many strong and holy men like Dr. Duff and his companions, and women too, to come to India and help us.

Letter from MISS MARSTON.

INTERESTING CASES.

Lately I have opened a zenana belonging to a high caste wealthy family, where I have three interesting pupils, delicate, attractive women, eager to learn. Two of them are studying Bengali, and all three are taught English and are making rapid progress in it.

The eldest son of the family, the husband of the oldest Bo reading with me, was sent to England for his education, and there became a Christian. On his return to India, he was not received by his family, and is now living in the Punjaub alone, a barrister, a man of influence and wealth. His wife, who has heard something of Jesus, evidently wishes to know more, though from fear of her father-in-law, she can say little. We began together the Gospel of St. Matthew, and yesterday, while reading the seventh chapter, she looked up and asked: "Are these the words of Jesus?" She was especially impressed with the teaching from the 24th verse onward—of the house built upon a rock. "It fell not, because it was founded upon a rock." Will you not remember this dear woman in your prayers? Ask that she may know the Lord Jesus to the saving of her soul, and that through her many others may be brought to know Him also.

One of my pupils, amid much trial, still maintains her Christian walk. She told me she had received a letter from a friend who is still in Lucknow, and who has confessed herself a Christian. I can only hope the time is not far distant when they will be able to make a profession of their faith openly in baptism. There were four baptisms last Sunday in one of the native churches belonging to the church mission. Yesterday a Babu in one of my houses asked for the address of a clergyman to whom he could go for instruction; he has been reading the Bible lately, and wishes to put himself under daily teaching. So the good work is steadily spreading, and though there are "many adversaries, the house of David waxeth stronger day by day, as the house of Saul waxeth weaker."

INDIA—Allahabad.*Letter from MISS RODERICK.*

RAGGED SCHOOL.

I wish you to imagine yourselves in my little Hindu school to-day. I could, without any impropriety, call it a "Ragged School," for each child is enveloped in the badge of poverty from head to foot to shield her from the cold, and all that is visible is the face from the heap of tatters. They are children of poor parents, and young as they are, their life is one of drudgery. I have noticed children of seven and eight years of age carrying a baby about in their arms for several hours, and they have other household duties to perform. When I sit teaching them, just hearing them spell in their readers, then hearing them recite what they learn from a Scripture Catechism, and lastly giving them a Bible lesson in the simplest language I can use, I feel my work is indeed the greatest and the best a woman could desire,—to put a little sunshine into these ignorant little lives. I wish you could understand how ignorant and how wanting they are in every childish grace, except a natural simplicity of character marvellous for such as they are. This comes probably from their country life, their parents being nearly all field laborers, sleeping wrapped in their blankets under the nearest tree. To-day I gave the children their Christmas gift of a doll each. Nothing could exceed their delight. The teacher is a pupil who has been under our instruction for more than five years, who knows Hindu and Bengali, and can also read a little English.

HOMES AND CUSTOMS IN THEM.

I will give you a description of my work in a locality where the Bengali houses are better situated in regard to space, than those in the heart of the city. No improvements are visible in the construction, for each have the same unpicturesque, dirty, dreary appearance which Bengali houses present, except where the occupants are rich, and are willing to spend their money to live like civilized people. The native houses in the North-

West Provinces have nearly all slanting roofs, and tiny unpainted windows, or painted such a long time back, that no traces of it are left. The women know no better, excluded as they are from the outside world, but the men do, and with most of them, their conservative natures dread innovations lest they should be branded with the name of Christian. As habit is second nature, they are content with carpetless rooms void of furniture, except those which they could not possibly do without, such as beds, boxes and seats,—although the latter may be only a mat on the floor, but on which the Babu sits, with the ease and comfort of one seated on the luxurious sofa. A Bengali lady some time ago made us a visit, and expressed a wish to see all the rooms in our home; before leaving she exclaimed, “How can we live as we do, without any comforts.”

Many of our pupils do all they can to show us how much our visits to them are appreciated. In one of the zenanas my pupil spreads on the floor a carpet for me, on which a cane chair is placed, and as the seat is not very prepossessing in appearance a clean white sheet folded thick is used on it as a cushion. My pupil dresses in a white saree with a colored border, and out of compliment to me adds a red shawl when I am teaching her. The room I teach in and one in which I invariably find her has no furniture except the two seats on which we sit. Little niches high up in the wall contain a few small articles without which a Bengali woman would not feel that she were one. In one I noticed a little looking-glass with a folding cover, before which the women spend hours together combing and adorning their hair, when preparing to entertain visitors. With the looking-glass is the wooden box containing vermilion for marking the forehead, a married woman's privilege, and the tiny comb with signs of liberal anointing. Another of these niches contains the brass tray with little covered dishes of the same metal for containing the different spices eaten with the betel leaf after every meal. Suspended from the low tiled roof is a pole ornamented with shells for hanging garments worn daily by the family, a child's print dress, three or four sarees, and a few other suits of clothes, con-

stituting the ordinary wardrobe of a Bengali, are here exposed to view. Garments worn when visiting are carefully kept in a box. A Bengali Babu always appears either in white garments in public, or in black. These are his favorite colors ; but he likes gay colors in his cap and woolen comforter, which is the fashion now for the women to knit their husbands. A Babu's garments at home are loose wraps, which give him an effeminate appearance ; but at his office or when visiting he wears a dress somewhat in European style.

The zenana ladies are sometimes attired with great care in beautiful muslin sarees, with silk flowers woven into the texture, and adorned with jewels, of which every zenana woman who possesses them is proud. In her home attire she is not always neat and clean, but when they expect us they wear clean sarees, and, to please us, a jacket, the latter being something new in a zenana lady's toilet. Very frequently a suit of clothes is laid by to be worn only when we visit them ; but this is often done because in coming in contact with us the garments become too unholy to be used for any other purpose till they are washed.

My pupils in this place are very satisfactory and some of the most pleasant I have. In another house my pupil is a little girl, who is always interested in her Bible lessons, and is full of good intentions to study. She was married last week though only eleven years old. Before the eventful day, she was allowed by her parents to invite all her girl friends to a feast, which is the Bengali idea of a social entertainment, though a part of the time at a social gathering is spent in gossiping about their neighbors, or one who is clever at inventing relates a ghost story for the edification of the company. A feast consists of rice and a variety of currie, which are placed before the guests in a number of little dishes arranged around the centre dish containing the boiled rice. Dessert consists of sweetmeats of curds and sugar, and fruit. Water or sherbet prepared with lemons and sugar are the only beverages used. Tea is unknown except as medicine. The last thing eaten at a meal is the betel leaf folded so as to contain spices.

Letter from MISS GHOSE.

A BRAHMO WEDDING.

We were invited to attend a Brahmo wedding lately. The bride is from Benares, and is a widow about twenty-two years old, and the bridegroom a young man of twenty-five. It seems this was the first widow-marriage in Allahabad. Seven of us went, and we were the only women in a room full of men. After we had been sitting for some time, the bride and bridegroom came in and sat on the ground on two rugs side by side, with a space of about half a yard between. His eldest brother offered up a long prayer; then they sang a hymn. They had two or three prayers and hymns before they were united. They went through a form not unlike ours, only beginning with "I, grandson of so and so, and son of so and so, take thee, Kossham, to be my wedded wife, etc." She went through the same, after which he put a garland of white flowers round her neck, and she one round his. Then they exchanged them; then the man who married them and the eldest brother gave an address each to the bride and bridegroom, and thanked the audience for their presence. After the ceremony was over they gave each of us a garland and sprinkled us with rose water, and finished with sweets. The bride disappeared immediately after the ceremony, and a Babu who comes here to teach some of the ladies Bengali, told me that was her first and last appearance before Babus. Though it was her first, she was not a bit shy or awkward. Just before we came away we went into the room where she and her sister-in-law were, to congratulate her and wish good-bye. I have been asked in several of my houses whether I approved of it. One Bo said: "It would have been better if she had died; the idea of a widow getting married." I quietly said: "Wait; in time you will all do it." One cannot help rejoicing at this widow-marriage, especially when one thinks of the misery and sorrow of Hindu widows.

INDIA—Cawnpore.*Letter from MISS GARDNER.*

THE FAMOUS WELL.

At Benares is a famous well with an unpronounceable name, to which thousands of pilgrims flock every year. Its waters are looked upon as a healing balm which will infallibly wash away the sins of the soul and make it holy. There is no sin so great but can be instantly washed away. It is no wonder that those burdened by the weight of their sins should rush here from every part of India, and by the easy process of washing in this well, atone in a minute for the sins of a lifetime. The story of the origin of the well is an absurd one. The god, Vishnu, dug it, and in place of water, filled it with perspiration from his own body. It is very shallow and unendurably foul. The worshipper must, going down into it, wash his head and body in the dirty liquid, at the same time repeating certain prayers. It would seem ludicrous if it were not so inexpressibly sad. It is dreadful that a soul, feeling its sinfulness, and crying out for pardon and reconciliation, should be so cruelly deceived. Of all places, this well is held to be most efficacious for giving salvation, and it was to it that the crowd I saw this morning was hastening.

Sights like these at first tend to discourage, and one is tempted to think that all things remain as they did ages ago ; that the people, blindly following in the footsteps of their fathers, are wholly given up to superstition, as they were, and that the work done has been like writing on the sand of the seashore, that the next wave has obliterated. But it is only a momentary thought, for one cannot live even for a short time in India and not recognize how slowly but surely the foundations of idolatry and superstition are crumbling away. Even this crowd of worshippers on their way to Benares is a good sign of it. For who were they but the lowest class of people, ignorant and untaught? A few years ago, I am assured, such a mass of natives would have included among its numbers the best families ; but now the higher classes have been taught. The chil-

dren here grow up with intelligent ideas of things, and they can no longer believe these silly superstitions any more than they can believe the old story their fathers were taught, that the world is a plain resting on a serpent, the serpent on an elephant, the elephant on a tortoise. What the tortoise rested on the Hindu science never discovered. Earthquakes are caused by the elephant shaking himself, and eclipses are caused by a giant taking a bite out of the sun or moon, etc. Such notions a Hindu boy takes to school with him, but as he goes on from class to class (I mean, of course, in the Government schools, where they nearly all go), these ideas vanish as dew before the sun.

So the people are being taught, the men and boys outside, and the women in the seclusion of their zenanas, and the more they are taught the less do they trust in their old popular beliefs, and the more ready are they to hear about the truth of the Christian's Bible and the Christian's God ; for in proportion to their growing disbelief in their own gods is their desire to hear about the true God. These months that I have spent in study have not all been devoted to Bengali. I have studied the people as much as I possibly could, because I felt that I could not go to my work in July without knowing more about those I was going to teach, and more about what has been done and is being done ; and the result of talking with everybody that I could find connected with mission work, and watching all the results that have come under my own observation, is, that I shall go to my work with the feeling that the time is not very far off when it will not be necessary to say, "Know ye the Lord, for all will know Him." Miss Ward is at the hills. She went up the first of April, to remain till July, not being well ; so I am alone, and for the time being housekeeper, and I am afraid a trifle homesick. I shall be glad when July comes and I am thoroughly engaged in my work. These long warm days give one too much chance to think of home. I am going to pass my first year's examination next month. I have worked rather hard to do it, but I am anxious to get through two years in one, that I may take up "Ordu," which in this part of

the country is the more useful language. To my surprise, I find I am going to be able to go out without an interpreter in July. The language was so dreadfully difficult at first that I believed I should never be able to use it, but it has worked itself out now.

Letter from MISS WARD.

(Written while at Simla in the Himalaya Mountains.)

It has always been to me a fixed fact that Mrs. Mullens first opened zenana work, and perhaps she may have been the first to visit some ladies in their secluded homes, but I have learned that she was not the first to open a regularly organized system of zenana work.

Several persons in England became convinced of the necessity of educating the women if ever India was raised, and Mr. Fordic was sent out as an agent to study up ways and means for reaching them. In the beginning of 1855 he visited the heads of several influential families, and finally gained permission of Babu Yara, Churu Mittra and Piarre Churu Mittra, to send a lady to their homes, and February 1, 1855, Miss Yoo-good went as a regular teacher, receiving payment for the same.

Their idea was to get admittance to those of wealth and high caste, and so, gradually, work to the lower classes. They would not teach without payment, and if that system had been regularly adhered to, it would have shut off many of our most interesting zenana pupils; for even now, thirty-three years since this first regularly organized work was commenced, there are only a few of the wealthy and more enlightened men who are willing to spend money on the education of their women or girls.

We feel that our work is not purely educational. We want to carry the Bible into India's homes, and we consider we get a reward for teaching fancy work and secular studies, when we are able to place the Word of God in their hands, and give the women an explanation of the same. If we should demand fees, without doubt it would shut off more than two-thirds of our zenanas.

Mr. and Mrs. Fordic are good people and thoroughly interested in zenana work, although they are not now connected with it. He is pastor of an English Union Church at Simla, a hill station in the Himalaya mountains.

Here are many Bengali families whose gentlemen are employed by the British Government. We have visited them and have promised to go weekly and teach some of them. To-day (May 25) I visited some interesting women, and found they could all read and had some knowledge of the Christian religion. They had come from Calcutta, and there had been taught by missionaries. Calcutta is without doubt further advanced in civilization than the N. W. Provinces of India, and as the most of the Bengalis have come from there, we find their women somewhat enlightened. I doubt if ten years ago one could have visited as we have here, and found the women so advanced. Nearly every one could read a little, and only in one or two cases did they refuse to shake hands. In talking about Christ as the Saviour of sinners to-day, the women readily acknowledged they were full of sin in a general way, and that there was one God over all; but when I tried to impress upon them that each one was a sinner in particular, and that there was but one means of salvation for all, one old woman felt called upon to defend the Hindu religion. After talking pleasantly with them for a time on the subject, the younger women said to her, "Why talk more; the lady says true words." The hope of India lies with the younger women and children.

As we do not wish at all to retrench in our old station, our friends must make an earnest effort for our new work at Cawnpore especially. I want you to feel that this new work is your work, not only mine, and at the last may we be able to rejoice together over the many saved ones.

JAPAN—Yokohama.

Letter from MRS. PIERSON.

CHEERING FRUITS OF EXAMPLE.

June 4th.—Japanese visitors invariably come and interrupt me when I am writing letters. A poor girl, whom I have been trying to help for the past year, has brought her father to me, that he may hear something of the religion which is becoming so dear to her own heart. He is a venerable man, with a long white beard and a keen intellectual eye. I have told him the oft repeated, the ever new and blessed story of the Cross. It is but a tiny seed sown in his heart, but I have faith to believe that the Holy Spirit will nourish and make it fruitful.

At a late meeting held in a Christian woman's house, several little interesting incidents were related by those present. One said, "The children of this neighborhood are holding meetings in imitation of yours (bowing to me). They place a box in the middle of the room for the teacher, and having gathered a great many leaves from the trees, hold them up before their faces for singing books. They pray, and at the close of the meeting distribute the leaves instead of Sunday-school papers, saying: "I am very sorry I have not brought more, but will do so the next time." Then they all disperse. This simple incident stirred my heart, and in that moment the future of Japan seemed bright and beautiful. If the children take pleasure in these things, is it not hopeful and encouraging?

I have been visiting a writing-school every Tuesday afternoon for the purpose of instructing the scholars in the Bible. They are all coming to visit the Home to-morrow afternoon. There are twenty-eight of them who sing the songs of Him and pray to God, the Father, in the words which the Lord Jesus taught to His disciples.

SCHOOL EXAMINATION.

(Communicated by Kentucky Branch.)

Our examination closed satisfactorily to teachers, scholars and audience. May 26th, the dear girls retired from the

scene, amid the congratulations of friends and the plaudits of the audience. It was the most interesting occasion we have had yet. The progress of the scholars since last year at this time was very evident, and a source of gratitude and praise to Him who has led them, step by step, and crowned their diligence with His richest blessings. If you could have been here, your hearts would have overflowed with surprise and delight. I cannot enter into any minute details, but enclose a programme, which will give some idea of the character of our exercises. Many of the primary classes were omitted for want of time, and will be examined privately at the close of the term. The Japanese assistants (young girls) examined the scholars under their instruction with dignity and self-possession, and every one did remarkably well. I am sure that we all felt the need of Heavenly wisdom and strength for the occasion, and they were freely given in answer to our prayers. A large audience of Japanese and foreigners assembled the last day, and there were some friends present all the time. The music, Miss Fletcher's department, was fine. I send a copy of Rev. James Ballagh's closing address :

YOUNG LADIES OF THE WOMAN'S UNION MISSION SCHOOL :

Your examination, brought so successfully to a close, devolves upon me, through invitation of your teachers, the pleasant and yet difficult task of saying something worthy of so interesting an occasion. There are many topics suggested by your present interesting period of life, and the subjects of your studies, that might well claim our attention to-day. But I relinquish these, inviting as they are, to say a few words about *two* circumstances that attach special importance to the examination.

The first circumstance is, that it is an examination in connection with public education ; and the second circumstance is, that it is in connection with female education in Japan.

An examination of attainments in any of the arts or callings of life is an interesting event, since it serves to bring out the points of excellence developed, and reveals to those taking part therein, and those looking on merely as spectators, what is the sum of attainments made. It is this that gives zest to trials of speed and excellency in machinery ; to reviews in the army and navy ; to national and international exhibitions in arts and manufactures. But what exhibition so interesting as that which serves to show

the attainments of the rational and immortal spirit of man? As man is the noblest work of God, so the perfecting of man's powers is the noblest work of man. Or as the poet has it—

“The proper study of mankind is man.”

Now while education is conceded to be of great importance in the case of males, this importance has by no means been so generally conceded in the case of females. It is only in recent periods and in countries claiming the highest civilization that woman is accorded the opportunity for an education as broad and liberal as that of man. That this is one of the many blessings attending the course of Christianity—the great Emancipator of woman—is not saying more than facts warrant our asserting. Aside from the part woman has had to do in giving the world a Saviour, her position in the Scriptures as receiving the Spirit of prophecy both under the Old and New Testament dispensations, would seem to denote a removal of the difference brought upon woman by the primal curse. Miriam and Deborah under the Old Testament; Mary and Elizabeth under the New; the women on the day of Pentecost, with Phebe and Priscilla, and a multitude of women who helped the Apostles much in the Lord, all looked forward to the time when, in the kingdom of God, there should be “neither bond nor free, male nor female.” A text in the Psalms, easily remembered by thinking of your multiplication table: 12 times 12 are 144: viz., the 144th Psalm, 12th verse, seems to point to the honorable position woman should have, side by side with man, in education, as in all the accomplishments that make her the ornament and blessing of society. It is a prayer, and a prophecy of the Sweet Singer of Israel, of the happy state of that people whose God is the Lord—“*That our sons may be as plants grown up in their youth; that our daughters may be as corner stones polished after the similitude of a palace.*”

Education—educing or drawing forth, as the word signifies—is not the impartation of new faculties to the mind, but simply the development of powers that already exist. This we have symbolized in the *polished* cornerstone of a palace. The polishing of a stone imparts no new qualities or properties to the stone; it simply removes excrescences, and allows the native grain or quality of the stone to appear to advantage.

“A man's wisdom,” we are told in Ecclesiastes, “maketh his face to shine, and the boldness of his face shall be changed.” The soul imparts its own lustre of meekness and gentleness to the face of the possessor of that liberalizing, humanizing influence we call wisdom, which an uncultivated person so much lacks. This is the lustre of soul that shines out of, and even radiates with its own beatific light, the physical frame that enshrines it. Nor are these daughters spoken of as mere ornaments, however highly accomplished. As the sons are likened to plants in the vigor and strength of their youth, so are the daughters to be *corner stones* of strength and utility

uniting the different families of the state into a harmonious and well compacted whole—a very palace—the abode of sovereignty itself. Some would render the word, translated “corner stones,” “pillars;” in which case their beauty and utility are no less great, forming by their beautifully carved columns—graceful and tall—the chief ornaments and support of the building. But a *palace* suggests use and design; a dwelling-place, sumptuous and rich. Under this figure we might speak of the faculties of an educated mind as the halls and apartments of a palace, and show how finely adapted it was for the residence of the kingly guest,—man’s soul. Here, there must needs be lofty towers, and large windows looking out toward the heavens to take in their clear light. Here, there would needs be libraries, and art galleries stored with all that is beautiful in thought or expression. Here, too, must needs be strong basement rooms for the exact sciences and for man’s exercise for the strengthening and invigoration of man’s reasoning powers. But we prefer simply to look at the building itself, rather than its uses; to regard it in the light of a beautiful palace whose chief attraction is its symmetrically formed and highly ornamented pillars. These, in almost all the temples and palaces of antiquity, formed the chief objects of beauty, from the temple in Jerusalem, with its two brazen pillars, Jachin and Boaz, to the great temple of Diana of the Ephesians, with its 127 columns of Parian marble, each 60 feet high, highly sculptured, and the gift of the king. And a Heavenly Architect—a King and Conqueror too—has said: “Him that overcometh will I make a pillar in the temple of My God—and I will write upon him My new name.”—*Rev.* iii: 12.

Under this figure, too, hath Wisdom herself been personified by the wise man. *Prov.* ix: 1.

“*Wisdom hath builded her house, she hath hewn out her seven pillars: she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live, and go in the way of understanding.*”

Delightful as it would be to examine the substantial and delicious viands Wisdom furnishes her guests, I propose to confine our attention a moment longer to the pillars that Wisdom hath hewn out of the living rock of eternal truth. Beauty consists in unity with variety; not in dull uniformity. “The City,” we read, “had twelve foundations of twelve different precious stones, and each several gate was of one pearl.” So Wisdom’s palace has its sacred number of pillars, each differing from the other, but all fashioned by one and the same heavenly Sculptor’s hand. Says St. James, iii: 17 “The Wisdom that is from *above* is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and

without hypocrisy"—just seven characteristics in all, corresponding with the seven pillars of Wisdom's palace.

I love to think how different in form, in mental characteristics, are the different groups of girls, who have appeared before us in their classes for examination, or in their musical performances, and yet how one and the same subject engrosses their minds, and one and the same spirit of love pervades their hearts. Unity in diversity, diversity in unity, seems to be the law both of beauty and of strength. Let me then point you again to the pillars of Wisdom's palace that you may each be like one and all of them, in one or more, and even in all, respects. And, *first*, standing on either side of the entrance to this palace are the pillars of *purity* and *peace*. *First* purity, and *then* peace. It is meet that it should be so, when you remember what one of your own number said was the teaching of the Great Master in His sermon on the Mount—"purity of heart, and perfection of life." "Without holiness no man shall see the Lord," is as much a dictate of reason, as a declaration of revelation. Even the so-called gods of idolatrous nations have lavfers for physical ablution placed in front of them; how much more shall the worshipper in a true spiritual temple have purity of heart and the forgiveness of all injuries prescribed as necessary preparations for acceptance at God's holy altar?

Entering the porch, we find two more pillars, nearly related, *gentleness* and *meekness*, up-bearing the lofty entablature of the Christian temple whose Great Founder called all men unto Him for rest, since He, as their pattern, was meek and lowly in heart. And an inspired apostle (1 Peter, iii: 4), has thought it important enough to single out the ornament of a meek and quiet spirit, as an adorning of female character in the Spirit of God, of great price. In the very centre of the temple itself, upholding its lofty dome, we have a single shaft; but like a tree of life, richly laden with twelve manner of fruits, forming the very core of the Gospel system, "*full of mercy and good fruits.*" Like Him who said, "It is more blessed to give than to receive," and who illustrated this superior blessedness by a life of unceasing benevolence, it stands alone as He does, whose glory was as the glory of the only begotten of the Father, "*full of grace and truth.*"

Two pillars, fitting correspondingly with those at the entrance, support the inner walls of the shrine of purity. These are pillars of great exactness of lines, and of great transparence of material; I should take them to be of diamond or crystal, they are so exactly cut and so translucently clear. "*Without partiality and without hypocrisy.*" Such then are the pillars in Wisdom's palace, into the image of which we trust you, young ladies, are being fashioned both by the Heavenly Architect and his earthly workmen. And, remember, you are not only pillars in this temple, but are to be as living stones growing up into the temple itself for "a habitation of God, through the Spirit." Consecrate then your every attainment to God. Ask *Him* who made the mind of man to give it what He has promised to do for

every one who asks Him for the true wisdom that cometh down from above, from the Father of lights, the giver of every good and perfect gift.

But a *second* circumstance, I said, giving importance to this examination, was that it was not only an examination in connection with female education, but in connection with female education in Japan. What female education heretofore has been in this ancient and beautiful land of the rising sun you well know. To what subjects it was confined, and of what insignificant details it for the most part consisted, the Woman's Book of Learning, though quite a ponderous volume, both in its text and illustrations abundantly exhibits. But what do we now behold! Young women on a par with their ambitious competitors of the opposite sex, in their attainments of Chinese, Japanese and European languages. Of course, no ladies are seeking to compete with gentlemen in scientific or professional attainments; but in capacity to enjoy, to reason and to instruct, woman is fast equalling the farthest advanced of the opposite sex. She has already, besides equal opportunities in the primary school instruction of the Empire, the advantages of Academic and Normal School instruction; and joined to these, or rather preceding them, in order of time, as also of importance, are the numerous mission boarding schools for young ladies in all the open ports, and numerous day and private schools established by former pupils of these mission seminaries. The good fruits in the increased desire for female education everywhere exhibited throughout the Empire, and the liberal provision, in some cases, made to meet this acknowledged want, are not the least evidences of the success of the labors put forth by Christian women for their sisters in Japan. But who shall estimate the results in the happiness imparted to hundreds of hearts, in opening to them not only the stores of Western learning, but the richest blessings of the Gospel, and the grace of eternal life? This is that that gives the highest zest to woman's work for woman anywhere, and in no part of the world are its results more speedy, and its efforts more appreciated than by the apt and affectionate daughters of Japan.

And now, young ladies, you have a part to act in this great matter, that cannot be passed over in silence. Why have you been so privileged above the millions of your ancestors, and the tens of thousands of your contemporaries? Is it not that as your opportunities are great your improvement and usefulness should also be great? Is it not a just principle the Master lays down, when He says, "To whom men have committed much, of the same will they require the more"? I am happy in knowing many of you have shown a practical appreciation of your solemn responsibilities, in the efforts you have put forth, to instruct your less favored sisters. And that these efforts have not been without marked success, I am happy to bear witness; but I have to beg of you that in going into new homes of your own, and in discharging your domestic duties faithfully, you will not forget you have duties to discharge to the church and to the state, second only to those of the family. It is to be regretted so many young ladies, in lands of highest

culture, suffer all the years spent in sharpening their tools for future usefulness to be lost, through mere indifference to their use, or inglorious self-indulgence in a mere butterfly existence of pleasing and being pleased with the transient pleasures of time.

Be your ambition, young ladies, higher than this. Strive to be pillars of strength, as well as ornaments of beauty to society. The condition of your country, the needs of your own sex, and the refining and purifying influence to be exerted by chaste and lovely women upon the opposite sex, call you to a high and holy mission. But never take your hand off the cross, if you hope to bring others nigh to it. Be yourselves a living gospel through the indwelling of God's Word and Spirit; and your mission, as Wisdom's maidens sent forth to call the simple and him that wanteth understanding to Wisdom's life-giving repast, shall not be in vain. Woman's mission as an angel of mercy, leading men back again to that allegiance from which she led him away, shall be accomplished. And the wise man's description of "the woman whose price is above rubies," shall be your honorable testimonial.

"Many daughters have done virtuously, but thou excellest them all. Favor is deceitful and beauty is vain, but a woman that feareth the Lord, *she shall be praised,*" yea, "let her have the fruit of her hands, and *let her own works praise her!*"

Letter from MISS FLETCHER.

COMFORT AND CHEER.

A few weeks since seven persons were received into the native Union church, six of them young girls belonging to our school, the other, an aged and infirm woman, who could scarcely rise to receive baptism, but who has become strong in her Christian faith through the teaching of two of these young Bible-readers, and the blessing of the Holy Spirit upon their efforts.

When they first visited her, the old woman was afflicted with a disease for the cure of which she had in vain invoked the assistance of the gods recommended to her by her friends, and when she heard of Jesus Christ she wished to add His name to that of the idols standing on the shelf in her room, to which she daily offered incense and prayer. For a long time she resisted the truth of a one living and true God, and her prayers went to Jesus as the last resource among all the powers to

whom she had applied, and in whom she still cherished faith. Perhaps even this weak faith was honored, and her conversion at last was the gift awarded because of the little in which she had been found faithful. Strong and clear the light gradually came to her failing sight, and sound to her enfeebled hearing; but it brought joy and peace to her mind, and the promise of eternal life to the soul almost ready to quit its mortal frame. I think I have told you before of the two old women who come to the meeting held at O Katsu san's house, who have from her learned to love the truths of the Bible. The hope of the future for Japan is in the young; the old are, except in a few instances, too deeply rooted in the soil of bigotry and prejudice to be quickened by the influences of a new light and life, or restored to fruitfulness even by the ingrafting of new thoughts and principles into the decaying fibre of their natures.

Letter from HISA (a native Bible-reader).

MEETINGS FOR WORSHIP.

You asked us in your letter whether we had heard anything from the meeting which we held in Hakone last summer. Yes, we have heard very good news from there a few weeks ago. I forgot whether I have told you about an old woman who lived next to our house while we were up there. She used to come to our house every day to learn the words of God. We heard that she is very weak, yet she has very strong faith in Christ and desiring to be baptized. I think by this time she has received the baptism from Mr. Ballagh, as he went there about two weeks ago to visit the people. We girls go out thrice in a week to hold the meetings among the women. I am very happy and thankful, for a woman from one of our meetings is going to be baptized on coming Sunday. We are very thankful for God to use such feeble instruments as we are to lead some souls to Christ. I hope you will pray for us and also for our work.

Letter from TORI (a Japanese Bible-reader).

TRANSLATION OF THE WORD OF GOD.

There is a news the rejoicing over which exceeds greatly the sorrow of the former. The translation of the New Testament

into our language is completed, and a meeting was held for thanksgiving last Monday, in Tokio. We attended it. It was a very large meeting. The church (it is not a very large church) was too small and seats were not enough, and there were crowds standing at the entrance. I have not heard how many there were but, indeed, it was a very large assemblage.

Dr. Verbeck presided, and Dr. Hepburn discoursed in English after Dr. Verbeck did in Japanese. Rev. Mr. Okimo, a native Christian, also made a speech. This is one of the happiest events for all the believers, and we praise God's name. He has helped the translators wonderfully. Everybody can have a copy of the New Testament now if he wishes, which is the fundamental portion of the doctrine of salvation. We hope that He will bless and inspire the workers in translating the remainder of the Scripture, and we believe He will.

I do not remember whether I told you or not about a widow who comes to our meeting. She lives all by herself, and gets her living by washing other people's dresses and selling candy for children. She is a very plain and honest woman. She found such peace in the Saviour, and she put away all her idols, and became an honorable worshipper of the true God. I visited her one day last week, and she told me of all her past welfare, which, if I tell you, will almost make a book. In her long statement I found several marks of her good disposition. I asked her if she has experienced God's blessings upon her since she prayed. She said: "I used to have very bad coughs every winter, but this year I forgot all about it." About one month ago she asked one of the Christians if she could give money to the church. The answer was that she could, but she must not expect to gain anything by it. She said she only wanted to offer money, because when she worshipped idols she gladly gave all she could, and now she cannot help giving to the church all she can, when she received such blessings. She brought four or five cents, and these few cents are more than dollars of others.

CYPRUS—Larnaca.*Letter from Mrs. FLUHART.*

CHANGE FOR THE BETTER.

The prayers made and the interest taken by the children of the poor-school amply repay us for the pains taken with it. The other pupils make progress also, but among our ragged ones the improvement is most apparent. At first they used to spend three-fourths of their time in whispering. They had no idea of order or obedience. Now they observe the regulations quite as well as children at home. I am sorry we have not the means to take some of these bright interesting children into the house. They only need to be properly instructed and trained to become useful now, and, with the light of the Holy Spirit, sincere Christian workers. Scarcely a day passes but some poor mother or aunt brings a child to us and begs us to adopt it. To-day, a poor mother of four children came twice to beg me to receive some of them into the school, and give them only a piece of bread at noon. She said, "They beg all day in the streets, or tend somebody's baby, and get only bread. It would be better to have a piece of bread here at noon and learn something."

A PRIMITIVE VILLAGE.

While at Kythrea, a village on the declivity of Mt. Pentadactylon, I was interested and touched by the simplicity and ignorance of the people. A stranger is looked upon as a curiosity, and many are the questions that salute them at every resting place. The women cluster around and ask, "Are you sisters?" "Where from?" "Married?" "Have you children?" "Fathers?" "Mothers?" "Alone?" and others of a similar kind. We might answer all in a breath, but that would deprive them of much pleasure. They gather all the facts attainable about us, and then run to tell others who do not know. I long to have schools in all these villages. One thing that pleased me was to hear one of the little boys say he had just begun to study the Gospels, and to assure us of the fact he

took out his Testament and showed us his lesson. Mr. Back, the Bible agent at Larnaca, came up here lately, and this was doubtless the result of his visit.

SCHOOL AT CYPRUS.

The little beginning of seven or eight has increased greatly. We have on our roll for this year sixty-two pupils, so no one can doubt the success of the work as to numbers. Six of these are in the family, and there are promises of others. A lawyer of Nikosia was so much interested in the school that he took some of our little circulars and gave them to friends, and now reports that four pupils are preparing to come. I feel deeply the need of all we can do in the training up of teachers and missionaries for this island. Bright, intelligent girls, who were growing up without any definite idea of religion, most of them never having read a chapter in the Bible before coming to us, are receiving its precious truths daily and enjoy being taught exceedingly. In our general classes, too, there is a development of thought which is most encouraging. The larger girls have made astonishing progress in English, and will be able next year to pursue all their studies in that language. I hope some one will send us some more primary readers and primers. The large fourth and fifth readers are not needed here. By the time they can read those, I prefer giving them more connected books to read, such as Miss Atwater so kindly sent. The small readers can come by mail.

Letter from Miss Dawson.

We are just through a very busy period in our school-life, our public examinations. The parents and friends seem greatly pleased with the progress made by the pupils during the year.

The town, under the hands of the English, is gradually changing its oriental appearance for that of a European city. New houses are rising, the roads are being repaired, and trees and gardens planted. Still through all the changes, the two most picturesque points in the landscape remain, the minarets and the palm trees.

BURMAH—Maulmain.*Letter from MISS HIGBY.*

THROUGH FAITH STRONG.

We never commenced a year with so dark a prospect. On account of the Zulu war the Government grant in aid was reduced half. Our schoolhouse was falling down piece by piece and was too small to accommodate our scholars. We had commenced a new school building and our people were striving to give two rupees a piece, every church member young and old. Most of them have accomplished this and the foundation of a new schoolhouse is laid. We have about one thousand Christians, and they have given for the chapel this year three thousand rupees, besides what they have done for all other religious and educational purposes. But they are very poor. Their buffaloes have died and many have scarcely rice to eat. Our school commenced, and we thought we must close with a very short term, but the bill came from you, and a French gentleman who loves the Master's service sent us fifteen pounds, and after a while the Government repented of its action in cutting off supplies and sent us the same as last year. And so by the blessing of the Lord we took courage and are to open a new term of school for three months. It almost breaks my heart to see my scholars scattered as they were last year. In July a pastor's wife brought me a girl of fifteen, telling me that she wanted to study the Bible. She lived in a heathen village and her parents would not let her come to study. She left home without permission and came to the nearest Christian village, but some of her friends followed her and threatened and scolded her and jerked her clothing off, and, I believe, struck her. She cried and was nearly heart-broken, but came to us and studied as well as she could, was patient and gentle, and tried to overcome some bad habits. Her parents and brothers and sisters have come in four times to insist upon her going home. They wanted to take her away and have her go and dance at heathen festivals. She came up close to me and took refuge by my side. The mother said she should take her

daughter whether I gave permission or not, but as they seldom go to any extreme I knew she would not take her by force. She wanted the girl to go home to make a feast to the evil spirits to propitiate them, and the charm is broken if any member of the family is absent. The mother fully believes that the evil spirits are angry with her, and that all their cows and buffaloes will die and they themselves suffer unless this feast has been made to the spirits of the air. To-day the conflict has been renewed with her father, older brother and sister. This morning they begged her to go to the bazaar with them and they would buy her a beautiful silk scarf, but she would not go ; she feared they would not let her come back. She took her books and went to school and sat there, the tears falling so fast she could not study. When her father called her I realized that it was not wise for me to take too much responsibility, but leave her to decide for herself. One of her friends told me that her father told her whatever clothing or ornament she wanted he would get for her, and urged her to speak her heart's desire, but she would not listen. Then he told her if his cattle and children and grand-children died, all the blame would rest upon her. She sobbed out loud, but got up without saying a word, and went into her room and closed the door, and her father went home baffled. How much I thanked God for her courage ! Her father is a man of much wealth among the Karens and could give his daughter all she wanted. Here she has but the plainest clothes and few of them, for she was in great need of clothing when her father came. This is but one of the trials and temptations that attend our scholars. I have been many years in a heathen land and I never felt the darkness of heathenism as I have this year. I attended a wedding of two of my scholars, faithful, earnest Christians, and it was necessary to appeal to the police to keep the older people from bringing arrack and having a drunken revel. Of course, the young couple were opposed to drinking, but were powerless at this time.

Home Department.

Hidden Helpers.

If our Divine Master were now upon earth, sitting over against the treasury of the W. U. M. Soc., we are sure that some of its gifts would be stamped with the seal-mark of His approval. A few cents from the scanty purse of one of earth's toilers, would glisten as gold beneath His smile. Would He not "have respect" to the self-denying offering of a poor, hard-working woman, who had read in *THE MISSIONARY LINK* of the hopeless lives of zenana women, and who searched for the Mission-room that she might bring her feeble offering for the Master's sake? She refused to give her name, but wished to learn where to leave one gift that she might know where to come again with the future gleanings of her heavy toil. Her two dollars must bear the stamp of Heaven's own coin.

We can almost see the benign smile of our Redeemer resting upon another, a weary widow and inmate of the Old Ladies' Home, who came, too, with her offering in the early morning before the time for opening our room—an offering wrapped in earnest prayer for our dear missionaries and the perishing heathen.

Large gifts often come to us redolent of prayer; the gifts of the children are sweet and welcome, but the offerings of lonely, hard-working ones, who have no home and no banker, certainly enrich our treasury.

A recent letter from one of our friends has the following significant item:

"Enclosed you will find my check. \$2.50 of it was given in weekly penny contributions by the Olivet Helping-Hand Women for the zenana work. I doubt if any contribution you receive represents more self-denial."

In remote ages the sands over which now wave the rich orange groves of Florida, were washed by the restless waters of the blue Atlantic, but beneath those mighty waters myriads of coral polyps wrought ceaselessly and died. We are told by Professor Agassiz that a single foot of coral is the growth of a hundred years. Yet at last the hidden tribes have raised a bulwark, before which the proud waves of the ocean are forced to retire. Even so amidst the dark waters of heathenism hidden forces are at work. An occasional reef rises to the surface clothed with verdure and with fruitage, which ere long shall claim a closer kindred to our Christian soil than Florida can boast. Do not the little sums given out of the depths of poverty to help forward this day, and made fragrant with love and faith and prayer, like "the widow's mite," out-rank on the honor roll of the Lord's reckoning many a tribute from the prosperous "out of their abundance"? Who of us are giving in the same proportion—until we *feel* it?

H. E. B.

The Lambertville, N. J., Auxiliary.

(Reported by the Lambertville, N. J., Aux.)

Our Auxiliary, now in the eleventh year of its existence, held its annual meeting in May. There is continued and increasing solicitude felt for the success of the work undertaken, and great thankfulness that we are still able to support the three objects in which we have so long been interested, and from which we have encouraging reports sent us from time to time. Two girls formerly cared for by us have gone from the "Yokohama Mission Home," carrying hearts consecrated to Christ into homes of their own, thus starting circles whose widening no one can measure. Such is our cheering outlook, but at home we mourn the loss of our dear president, Mrs. Griffith Williams. Very much shall we miss one whose deep anxiety for the growth and prosperity of our little society could not fail to impress and strengthen those with whom she was associated. Among us she will ever be held in loving memory.

M. S. STUDDIFORD,

Cor. Sec.

The Fobes Band in Syracuse, N. Y.

As you will remember, our Band of twenty-five members was organized some fourteen years ago, by the late Mrs. P. W. Fobes of this city, named for her "Fobes Band." Until her death, about four years ago, was always its mainstay, acting as collector, president, distributor of LINKS, etc. She had frequent meetings at her house, both business and social, and found time, among her many cares and duties, to see to the welfare of the Band, and in many ways interest the young ladies in the great work of sending the Word of God to those who knew Him not.

For a long time we had meetings monthly, and sometimes made garments or fancy articles to send abroad to be sold for the benefit of our Bible-reading or some school connected with the mission. But since Mrs. Fobes' death, and during the financial depression, there were and are still so many charitable calls for our time and money at home, that we now only meet once or twice a year and pay \$2 each annually, and that supports "our child," a bright Japanese girl of fourteen, who is being educated at the Home in Yokohama for a Bible-reader among her own kindred in darkness. I need not tell you a little of our last meeting, a few weeks ago, at the delightful home of our president, Mrs. L. S. Phillips. She is an intelligent lady, of large heart, greatly interested in the cause, and is a most worthy successor to the lamented first president and founder, Mrs. Fobes. At the meeting I spoke of, we were invited to tea at six, and as many of the members are now married, the husbands were invited also. After tea, and an hour spent socially, the pastor, Rev. Dr. Millard, read a very interesting letter from our "charity child" in Japan, "Mary Fobes" by name. She gave an account of her studies and employments; of her gratitude to the friends in America who were educating her in spiritual and temporal matters; of her love for the work already done, her earnest hope that God would make her an instrument in His hands to lead many to the Cross. Some parts of the letter showed much ability, but it was all expressed in good English; the few sentences that were not quite correct, having an original quaintness all their own, were really touching. Dr. M. added a few remarks, and then all gathered around the piano, and sang hymns, old and new, for an hour. The old "Greenland's Icy Mountains" and "Over the Ocean Wave," being most appropriate to the subject, uppermost in all minds, were supplemented by the beautiful Moody and Sankey songs, "My Redeemer" and "What shall the Harvest be?" Another hour spent socially, and the transaction of a little business, the meeting dispersed, all feeling it had been "good to be there."

Again assuring you of our sympathy in your work, and not forgetting to add how much we enjoy and appreciate the LINKS, which regularly appear every two months (messengers from abroad and from other parts of our own country as well), and bidding you a cordial God-speed, good-bye.

EVELYN

Mission-Band Department.

Contrast in Weddings.

A MAHOMEDAN festival has just taken place on the other side of the street; the marriage ceremony of two bamboos. The taller one representing the bridegroom, has a small wig of white flax affixed to the top, while the shorter bamboo (the bride) has a dark-haired wig; strips of scarlet, blue, and yellow cloth are fastened around these sticks, and float in long streamers before and behind. A very select band, consisting of two big drums and a shrill fife, discourse the most excruciating sounds, the while two men hold fast the bamboos, making them sway back and forth; the bride and bridegroom are thus supposed to be dancing on their wedding day: but soon the scene changes, the bamboos fall, the wedded pair are supposed to be dead, and a crowd of people follow them to a small burial place, called the *Kurbulla*. There all the decorations that welcomed the sticks are taken off and buried with great ceremony, while the bamboos themselves are carried home and used for some more sensible purpose. Can you imagine grown men and women taking a part in such foolish mummeries? These things speak much for the depraved and debased children of India. Even as I write, the funeral procession is returning with the beating of tom-toms and other sounds. Such a terrible din! No one can imagine what these sounds are who has not heard them.

When the Lord lifts up the covering cast over the face

of the nations, India will have to raise her voice the loudest of all in praise and thanksgiving, for she has seen most darkness.

The Hindus consider this time of the year to be peculiarly propitious for weddings; scarcely a day passes without our ears being deafened by the discordant sounds of drums, cymbals, fifes, and all kinds of music, fearfully and wonderfully discordant to our senses, as the bridal procession streams down this and the neighboring streets. The largest processions pass at night, when the bridegroom is carried in a large gilded palanquin, somewhat resembling the four-posted, canopied beds of the olden times, such as the kings of France were wont to use. The bridegroom generally sits cross-legged in the centre, and on either side of him is a dancing girl with a large fan of peacock's feathers. Sometimes young men, disguised as dancing girls attend the bridegroom. The latter has a high turban of silk or muslin, ornamented with gold thread. From the turban depend several festoons of the *béta*, a very fragrant white flower, much beloved by the Hindus. This flowery veil the bridegroom sometimes moves aside with one hand, while he sheepishly gazes around him to see how much attention and admiration he is attracting. The bride usually follows in a closed palanquin, which is covered over with a red or a white cloth. Friends, musicians, torch-bearers, servants, carrying silver sticks, and lastly, all the half-clad and unclad children in the neighborhood follow in the wake of the bridal party. The band plays "Rule Britannia," "Cheer, Boys, Cheer," and "The Bonnets of Bonnie Dundee," etc., varied by sundry twists and flourishes of Bengali tunes. Woke up suddenly at the dead of night by the passing of a procession, my thoughts always bring before me the words "Behold the bridegroom cometh. Oh, that we may all be ready."

Anna Brown, one of the orphans we have brought up, was married yesterday afternoon to a well-to-do farmer named Bharat Pah. The bridegroom came to me highly recommended by his pastor and others as a good, steady, hard-working man, a member of the church, and one who tries to do his duty as such. Strange to say, his birthplace was Oussa, and Anna also was born there, and came to Calcutta during the great famine of 1866.

The bride looked very happy yesterday in her modest attire of muslin and tussa, set off by a few silver jewels, the gifts of her husband; but when the time came for leave-taking, poor Anna seemed as if her heart would break. I prayed with her before she left, and talked with her some time about her duties as a wife. She is a good, sensible girl, and will make a pleasant home, I doubt not, for the love of God really dwells in her heart.

And so, one by one, these orphan girls leave us, and go to their own homes; pray for them, dear friends, that the light of the Gospel may accompany them, and that through their Christian words and works many may be brought to acknowledge that Jesus is the only Saviour, to the glory of God the Father.

The married couple will reach their village home this evening; two other girls from the orphanage settled in the same place last year, and I hear excellent accounts of them from the native preachers and others. It is a comfort to know that our pupils reflect credit on the mission, and are seeking to glorify the name of Jesus.

Anna Brown is one of our normal class girls, and a good Bengali scholar, so I hope she will open a school in the village to which she goes. She has long been the object of your kind care, and she has asked me to convey to you her Christian love and heartfelt thanks for all your goodness to her. She knows that she can never, never repay you and your dear fellow-workers, but she prays

the Lord to shower down His richest blessings on your heads, cheering your hearts, and comforting them with His previous assurance, that "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

A. S. PAGE. ch.

Worms.

An original composition in English, by a young pupil in our Yokohama school in Japan.

Worms are of many kinds, but the caterpillar is the ugliest of all. It does great injury to the plants and flowers by devouring their tender leaves and petals. The caterpillar undergoes a wonderful change. In the spring, after it has eaten the tender leaves of the tree, for some time it hides itself in some quiet place. First it throws off its hairy covering, then its body becomes smooth, and then it is called a chrysalis; and a few days after it turns into a butterfly, which we love to see flying among the flowers. By this wonderful change of the caterpillar, we can learn an excellent lesson, I think. Our life on earth is just like the caterpillar before it changes into a chrysalis, because the hair of the caterpillar makes it ugly; so our sins make us defiled before our Heavenly Father. But when we lay aside our great burden of sins and rise up to that beautiful world, then we shall be prettier than a butterfly, living in a city whose foundation is everlasting and its beautiful gates are of pearl of greatest price. We shall wander about the city with its living flowers, as butterflies fly about the earthly flowers. One day we shall lay aside these frail bodies of our, like them.

*Receipts of the Woman's Union Missionary Society from
May 25 to July 25, 1880.*

NEW HAMPSHIRE.

Concord, Concord Aux., Mrs.
Fred. Reed, Treas., to consti-
tute MRS. MARIA PEABODY
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	<u>\$957 18</u>

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\$328 52

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	<u>\$484 41</u>

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We gratefully acknowledge the following gifts for Miss Ward's work, Cawnpore, India:

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51 dolls from " Mizpah " Band, N. Y.
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Also one dressed doll for the case at 41 Bible House, from Band, " Earnest
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